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602 join to the *a* woman in life through only one of the primary stages in the life essence when it was sustained through the umbilical cord.

Thus the connection of the *a* group is sustained to a much longer period and greater intensity in its life-formation to the *a* woman, than the *b* son.

Hence we have the double means of sustenace of life producing, through the umbilical cord and the breast, the single group *a*, while the single connection of life-formation through the umbiical cord produces a double a + b man-woman connection with the *b* son.

Thus he stands alone in the centre and he places his *jain na ka kpoh* (the kind which springs from the same womb), that is, those of (a) group (see tables) on one side, and he places his *kha* or those connected, or sprung of, the one umbilical cord, that is, those of (b) group on the other side. On the other side is *ka rymieng ka rngiew*, the 'stature', the person from which he also derives his. Then the Khasi calls the source (*thymmei*) from which he springs, *ko kur ka rngiew* (stature, person) *ki kha na uwei u sohpet* (those connected or sprung of one umbilical cord).

602 Thus the Khasi has his house of *ki kur ki jaid*
609 the relatives of his kind and species, and his world
156 of *ki kha ki man*, relatives of other people's kind and species with whom they are able to propagate human life.

This interesting Khasi fabric of human relationship between man and his mother and father, [186] of the connection between a man and his fellow-

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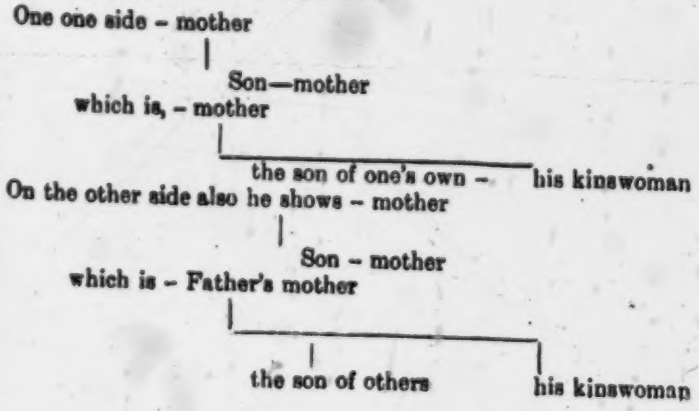
human beings all over the four quarters of the globe (*ehi snieh ka pyrthei*) with whom, in the world, he can give in marriage and take in marriage, shows the nature which is believed to be innate in the Khasi, and his supposed power of moulding the world. His nature is to grow and to resist, to extend and spread out. It is against his idea of life to remain narrow or limited and resourceless. He is not to be made small or made an orphan, it will not do for him and his idea of the world to '*sah khlem khun kelem kti*,' stay without kind and species, without child, without issue. A couple would even seek to separate if there are no children of the union. His idea is, so to say, 'imperialistic,' to sow and spread out. As I wrote elsewhere, "A Khasi marries men and women of all races; to his Khasi parent the issues are all one and the same without any distinction of caste or creed or colour or possessions. The children are the 'khun kha' (*khun* = child, *kha* = born, i.e. children who are born through the union of a descendant of the parent with a descendant of another parent), and these children are unified into families and are assimilated, in the Khasi idea of life, while these groups of families are traced to their mother and are made to revolve on this ancestress as the pivot of their existence."

Thus the Khasi shows :—


One one side – mother
Son—mother
which is, – mother
the son of one's own –
his kinswoman
On the other side also he shows – mother
Son – mother
which is – Father's mother
the son of others
his kinswoman

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For the species to increase and continue he says, Here—

The mother to bear and give birth—	—	The son of others	The aunt *ka nia kha* (father's sister)	Ia Ib

For the house to continue and the world to remain he says, Here—

The aunt *ka nia kha* (father's sister)	—	The son *u khun kha* (son of brother of ka nia kha)	The cousin *ka bakha* (daughter of *ka nia kha*) father's sister)	Ib IIa

For the person (*rngiew*) to crystalise, and the stature (rynieng) to remain he says, Here—

father's mother (*ka kmie kha*) —	The son *u khun kha* (son of brother of *ka nia kha*, who is grandson of *ka kmie kha* (father's mother)	The cousin *ka para kha* (daughter of father's brother)	Ib IIIa

The Khasi knows the 'sang' (*sacra*, sacred, that which is forbidden as sacred). He has experimented and therefore he says *ka sang iap* (*lit.*, that which is 'sacred' or forbidden or taboo unto death) in the case of those who committed incest in the same *jaid*, kind, species, that is, those of the *a* group. It is sacrilege. There is no greater punishment than for this sin,—a punishment so severe that the Khasi will not permit the bones of these transgressors to enter the family cairn. Similarly they regard as an act of sacrilege for children of brothers (*shi para kha*) to inter-marry. Thus the Khasi regards as 'sacred', that is, forbidden or tabooed, for those who are sprung of or connected through the same womb, and for those who are generated of and are suspended from or strung to one umbilical cord in origin, to marry. That is they regard as *sang* for the *a*+*b* man—woman group to marry the *b* son. [see Tables (1) & (2)].

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the husband. Whichever side is *jem ka rwiang* (*lit.* whose person is less strong, ess able to resist the evil) will suffer death. The vord *rwiang* means more than literally 'fortune.' The word *rwiang* goes with *rngiew* and the two ar: coupled together as *ka Rngiew ka Rwiang*. *Rngiev* is the person, the man's 'ama'. '*Rwiang*' is the encircling power produced by that person, hence *jen ka rwiang* means the power encircling the mans person becoming easy of being conquered or subdued. (*Jem* = easy, pliable.)

In a word, the Khasi's idea of himself is that he stands in the middle of the world. We do not find terms in the languages of peoples with the family system to express varieties of relationship to the extent that we have in the Khas vocabulary. Some of the other languages content themselves with terms for father, mother, uncle, aunt, cousin. They have no words to differentiate the classificatory-descriptive system of terms showing relationship with mother, mother's elder and younger sistere (*mei*, *mei san*, *mei nah*); father and his elder and younger brothers (*kpa*, *kpa san*, *kap nah*) and father's brother's children (*para kha*), father's mother (*mei kha*), mother's mother (*mei rad*,) wife's brother (*kynum*), husband's brother (*kong*), and so on. We find in the Khasi sociology, departments of social organization indicating the attitude towards life which is peculiar to the Khasi. The terms are not mere names but serve to show well-defined groups based on an idea of their special functions. As Dr. R. R. Marett says, "Exogamy, and everything

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[121] else that we do is instinct with a *plus*; and for the student of religion or of human culture in any of its forms, to account for that *plus* is the sum and substance of his task.....Whereas, then, there is likelihood that any *a posteriori* reason existed for believing that in-breeding makes for sterility, if indeed it be true in fact at all, there might well have been an *a priori* conviction to much the same effect based simply on a fear that to tamper with the fountain-head of human vitality would somehow cause it to dry up." The Khasi stands in the world as exogamous in his rule of life, and he says '*sang bad byrsieh*', that is, endogamy is forbidden and if it should ever be committed it will render life defiled and corrupt. He says this out of the fear of the knowledge that any act of carelessness in the prohibited area of the source [885] of human life and vitality, which is in the Khasi phrase '*long briw*' (*long* is to be or become, *briew* is man, i.e., to be or become man), will make that source of human life to dry up. So he says, 'duh I jaid I khong' (*duh*=is exterminated; *jaid*= kind, species; *khong*=root).

In refutation of such aspersions as that the Khasi has no rules of marriage, I shall quote the most sacred pronouncement the Khasi when two persons, the man and the woman, are initiated into that state. Calling upon the name of God the Khasi says—"*U Lei thaw briew man briw, u' Lei ne ka 'Lei synshar'*, (God who creates man [539] and is the source of human life, God who keeps, controls, preserves), "*Hei ko Blei na jrong, Ko*